

OLD GERMAN POETRY

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George. S. L.

Early German
Poetry

W. Barnes

90

S P E C I M E N S

OF THE

Early-German Christian Poetry

OF

THE EIGHTH AND NINTH CENTURIES.

TO WHICH IS ADDED

A LITERAL TRANSLATION,

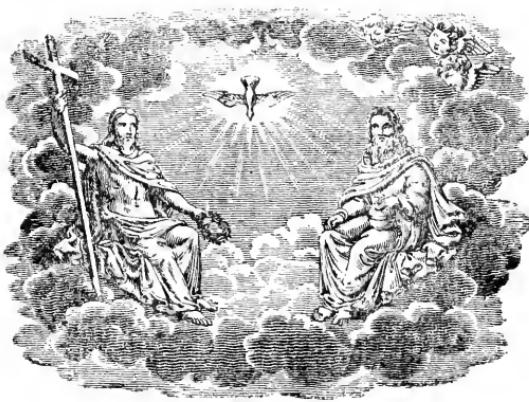
WITH CRITICAL AND ETYMOLOGICAL NOTES.

BY EDWARD H. DEWAR, M. A.

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CHAPLAIN TO THE BRITISH RESIDENTS AT HAMBURG



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P R E F A C E.

THESE few pages contain a very humble attempt, — the first, as far as the Author is aware, that has been made, — to introduce into England a knowledge of the earliest compositions which are extant in the German language. Their intrinsic merits are sufficient to make them interesting; but the Author ventures to hope that some persons may perhaps be led by this trifling publication to engage in the study of the language in which they are written; a language which has a common source with our own; which throws light upon its origin, its structure and its laws, and supplies many a link to connect it with other tongues; a language moreover, which abounds in an original and highly interesting literature, including at least one composition, the *Nibelungen-lay*, which for poetical beauty may almost rank with the *Iliad* and the *Aeneid*.

A literal translation has been added, and some notes, by the united aid of which it is hoped that students of the German language will be able to master most of the difficulties that may occur. Of the imperfect and defective nature of these notes the author is well aware: it was difficult to supply what was necessary, without exceeding the limits within which it was considered expedient to confine the present publication.

EARLY - GERMAN CHRISTIAN POETRY.

THE character of every race of mankind has been much affected by the climate, the scenery, the fertility and natural productions of the lands, in which it has dwelt. While one branch of the Pelasgic family took possession of the sunny isles, and olive-clad hills of Greece, which supplied, almost unasked, the means of an easy existence; and were led by every object that met their eyes to associate excellence, human and divine, with beauty of form and expression (*καλοζηγαθία*); — while another branch of the same family, which colonized the somewhat sterner shores of Italy, were forced with severer labour to gain from the soil the nourishment which they required, and sought therefore perfection in a manly bearing (*virtus*); — the Germanic character was moulded, amid icy seas and dark forests of boundless extent, into one of deep and tender feeling, great susceptibility, wild valour, and an invincible love of personal freedom. To the very existence of such a character poetry is indispensable; and in Germany, from times immemorial, poetry has had a home.

It has excited some surprize that scarcely a vestige of this poetry, anterior to the introduction of Christianity, should have been preserved. Two incantations, one of four, and the other of eight lines, discovered at Merseburg in the year 1841, and published by Jacob Grimm, are all that remains of the poetry of heathen Germany. But this fact admits of an easy explanation; it was their poetical character, and the influence, always strong, but in their case peculiarly so, which the poetry of a nation exercises upon its faith, that doubtless presented the most serious obstacle to the first preachers of Christianity. They therefore directed their strongest efforts to the difficult object of making those, whom they were desirous of converting, forget the legends of gods and demigods, of

which their poetry must have almost entirely consisted; and were at all events most unwilling to perpetuate, by committing them to writing. The success of their holy undertaking seemed doubtless to depend upon the possibility of totally rooting out even the remembrance of the deities to whose service the people had been devoted.

Hence it arises that the mythology of ancient Germany is involved in hopeless obscurity; almost the only positive knowledge we have on the subject is derived from the accounts given by Caesar and Tacitus, which are necessarily very defective; and from an edict of the council of Lestines (Liptinae) A. D. 743, forbidding certain heathen practices, with which we thus become acquainted. Conjectures may certainly be formed, with great show of reason, from the accounts which we have received of Scandinavian mythology; on this subject we derive a much more accurate knowledge from the two collections of heathen poems called the Edda of Saemund, the greater part of which was probably composed in the eighth century, and the Edda of Snorri, which though composed of heathen materials, was not collected until after the introduction of Christianity. But even with this assistance the knowledge which we obtain of German mythology is lamentably defective; more especially if we compare it with the ample details which have been handed down to us respecting the religious system of ancient Greece, and reflect upon the innumerable legends, which deify every hero who was renowned in Grecian story, and people with nymphs and fauns every hill and stream which the traveller meets with on Grecian soil.

It would on the other hand be a mistake to suppose, that, because we have no poem of ante-christian date, no trace of ante-christian poetry has therefore been preserved. The valuable and interesting romances of the age of chivalry (*heldensage*), the popular tales, (*volkssage*) and the legends, (*volksmärchen*) have mostly a heathen myth for their foundation; — and the form alone was altered. The heroic deeds which had in times of yore been related of gods and demigods were now assigned either to Christian saints and martyrs, or to Christian heroes; the substance of the most perfect of these, the lay of Siegfried and the Nibelungen is found even in heathen times to have been current in northern songs; and it is a remarkable instance, that the incantation for the cure of a sprain in the foot of a horse, which has been already mentioned as, with one other, the only relic of German heathen poetry, has been found in the Danish language in a Christian form, the

name of our Saviour Jesus Christ being substituted for those of Wodan and Balder. Another celebrated tale, the highly interesting poem of *Reineke der Fuchs*, has evidently a heathen source, and bears even traces of the Indian origin of the Germanic race. The popular tales of good and evil spirits, which are even yet so popular and have so strong a hold upon the inhabitants of some of the wilder mountainous districts, and which have afforded the materials of the delightful compositions of *Musaeus*, and the brothers Grimm, are all probably relics of heathen poetry.

When we see how long these have survived, we may readily imagine how powerful must have been the influence which in their freshness and perfection they exercised over the rude but sensitive people among whom they were current.

The first missionaries accordingly were not slow to perceive that the poetical temperament of the German nation required a peculiar mode of treatment, and the plan which they adopted proves at once the wisdom with which they accommodated themselves to the character of the people among whom they laboured, and the determination to overcome all difficulties which, under God's grace, could not be otherwise than victorious. It was in poetry that the poison of idolatry had spread through the entire system, and it was in poetry, they rightly saw, that the antidote of faith in the living God might be most successfully administered. It was in poetry therefore, that they gave to their new converts the narrative of the Gospels, to be committed doubtless to memory, as the exploits of their false gods had been; it was in poetry that they taught them to address the Almighty in prayer; it was a poetical description of the awful day of judgment, which was to supersede the long remembered and often sung glories of the Walhalla.

Among the earliest poetical compositions which have been handed down are translations of the "Te Deum" and two other hymns of St. Ambrose; but as original pieces are possessed of greater interest, the following have been selected, with the view of giving to lovers of Germanic literature some insight into the earliest poetry of the language.

1. *The Wessobrunner prayer.* This short piece dates from the eighth century; the manuscript is at Münich, and was published by Massmann in 1828.

2. *Muspilli.* A poetical description of the day of judgment; unfortunately only a fragment. The manuscript, which is in the library at Münich, dates from the ninth century, but the poem itself was undoubtedly composed in the eighth. It was published

by Schmeller in 1832; but Wilhelm Müller (in Haupt's *Zeitschrift für deutsches Alterthum*, Vol. III p. 452) has more recently made what appears to be a very successful attempt to divide it into regular stanzas and lines, and his arrangement has accordingly been adopted. — The words and letters enclosed in brackets are conjectures, mostly by Schmeller, to supply defects in the manuscript.

3. Extracts from *Krist*, a poetical harmony of the gospels. This long poem was written at the commencement of the ninth century by Otfried, a Benedictine monk in the convent of Weissenburg in Elsass; there are manuscripts at Vienna, Münich and Heidelberg; it was published by Graff in 1831.

With reference to the dates of these poems it may be interesting to observe, that the Western Goths were converted to Christianity about the year 375 after Christ; the Eastern Goths, Vandals and Gepidae soon afterwards; the Burgundians about A. D. 413; the Franks at the end of the fifth century; the Alamans and after them the Longobardians in the sixth. Germany proper remained heathen to a somewhat later period; the Bavarians were converted towards the end of the seventh, and the Hessians, Thuringians, and Friesians in the eighth century. The Saxons were the last to abandon their old religion, and only became Christians upon their final subjection to the Franks at the commencement of the ninth century. Hence it appears that the poems here given date from a period but very little subsequent to the introduction of Christianity.

The first and second of these pieces are distinguished by that which is the greatest peculiarity of the earliest german poetry, namely the use of alliteration instead of rhyme; this is found likewise in the two incantations of a much earlier date; in the „lay of Hildebrand,” the oldest heroic poem, which is probably of about the same age, and in the Héljand, a poetical harmony of the gospels, written in the old-saxon dialect at the commencement of the ninth century, and therefore contemporary with that of Otfried. It was for some time a subject of controversy whether the use of alliteration was ever common throughout Germany, or whether it was not confined to some of the northern dialects into which it

L. PAS WESSOBRUNNER GEET.

Dat ga/fregin ih mit /irahim /iciuizzò meistà
dat ero ni uas noh ûfshimil,

was supposed to have been borrowed from the Scandinavian poetry. The later discoveries have however set this question at rest, and justified the opinion advocated by Grimm. * That alliteration, even when used in conjunction with rhyme, is a valuable auxiliary in poetry seems to be acknowledged by the ablest masters of the art, who both in ancient and modern times have made abundant use of it, in order to give increased effect to a particular passage. Who does not remember that beautiful line in Gray's noble ode:

“Vocal no more, since Cambria's fatal day

To highborn Hoel's harp, or soft Llewellyn's lay;”

which has always justly been considered one of the most striking in the whole range of English poetry!

Müller, in dividing these early poems into regular stanzas, consisting, in the lay of Hildebrand of three long or six half lines, and in Muspilli of four long or eight half lines, has called attention to the fact, that each of these stanzas contain one long line with three alliterating letters. To this rule there are very few exceptions, and in some of these, as in the fourth line of the twenty third stanza of Muspilli, an alternating alliteration seems to be substituted for the simple one of three letters. This alternating alliteration occurs also in a beautiful passage of the anglosaxon poem Judith:

ic the, *frymda god* and *frôfre gæst*,
bearn alvaldan biddan ville:
miltse thînre me thearfendre,
thrînisse thrym!

Another peculiarity to be observed is that the sense of each stanza is complete in itself, and does not run into the next. Haupt's *Zeitschrift*, Vol. III. p. p. 185. 447.

The poem Krist is the oldest complete poem extant in the high-german dialect, that from which the language of the present day is derived; it is likewise the first poem written in rhyme, and in regular strophes of four short lines. A few short extracts only are given; but they will suffice to shew the poetical beauties of the piece, as well as the minuteness with which the Author dwells upon every incident related in the gospels.

* Grammatik: preface to Vol. III. p. 7.

I. THE WESSOBRUNNER PRAYER.

THIS I enquire (*ascertain*) among men, the greatest of wonders,
 that earth was not, nor heaven above;

noh <i>paum</i> nohheinig	noh <i>pereg</i> ni <i>uwas</i> ,
ni	noh <i>sunnnà</i> ni <i>scein</i> ,
noh <i>måno</i> ni <i>liuhta</i> ,	noh der <i>måreosèo</i> .
dô dâr <i>niuuilh</i> ni <i>uwas</i>	enteô ni <i>uuenteô</i> ,
enti dô <i>uwas</i> der <i>eino</i>	<i>almahftico</i> cot,
<i>mannô</i> <i>miltisto</i> ;	enti dâr <i>uuârun</i> auh <i>manakè</i>
mit inan <i>cootlîbhè</i> <i>geistâ</i> .	

Enti cot heilac, cot almahtico, dû himil enti erda gauvorahtôs, enti dû mannun sô manac coot forgâpi, forgip mir in dînô ganâdâ rehta galaupa enti côtan uuilleon, uuistôm enti spâhida, enti craft, tiuslun za uuidarstantanne, enti are za piuuîsanne, enti dînan uuilleon za gauvurchanne.

N O T E S.

It is interesting to trace the similarity between the poetical account of the creation contained in the introduction to this prayer, and the cosmogony of the Scandinavian mythology. In the older Edda there occurs a description, of which the German translation runs thus:

“Im anfang der zeiten war es, als Ymir baute.
Da war weder sand noch see, noch die kalten wogen;
die erde fand sich nirgend, noch der aufhimmel:
ein gähnender schlund war, aber nirgend gras.”

* * *

“Sonne wusste das nicht, wo sie einen saal hätte,
Sterne wussten das nicht, wo sie stätte hätten,
Mond wusste das nicht, welche macht er hätte.”

The striking resemblance which these lines from the Völuspâ bear to the introduction of the Wessobrunner prayer, conveying as they do the same idea of a chaos which was reduced to order by a superior Being who assigned also their functions and their powers to sun and moon and stars and to the different elements, has induced Müller (Geschichte der altdeutschen Religion p. 163) to suggest that in the latter the already existing heathen account of the creation was, perhaps unconsciously, adopted by the Christian poet.

Gafregin for gafreginu 1. pers. pres. ind. of gafreginan, from the gothic *fraihnan*, *fragen*; the prefix is found at different periods and in dif-

II. M U S P I L L I.

1.	•
•	•
•	•
sin <i>tae</i> <i>piquemè</i> ,	daz, er <i>tôunjan</i> scal.

And God holy, God almighty, thou (who) hast made heaven and earth, and thou (who) to men so much good hast given, give me according to thy mercies right faith, and a good will, and cunning wisdom, and strength, devils to withstand, and evil to repel, and thy will to work.

ferent dialects in the various forms *ga*, *ge*, *gi*, *ghi*, *ka*, *ke*, *ki*, *chi*. It is used in composition with all verbs and many other words, and possesses the same force of concentration as the greek, $\xi\upsilon\tau$, $\sigma\upsilon\tau$ and the latin *eum*, *eon*, *eo*. — *firahim*, from *firahi*, (in *Muspilli virahi*) *maun*, evidently related to the latin *vir*. — *firiuuizzô*, gen. pl. from *firiuuizzi*, *wunder*; the etymology is obscure; it is derived by Vollmer from the gothic *fairhvus*, *mundus* and *viti* (in the old-saxon *uuti*, *uuit*), *spectaculum*. — *ero*, (later *erde*) *die erde*; gothic *airtha*, greek $\xi\omega\alpha$, latin *arvum*. — *ûfhlîmîl*, compounded of *ûf*, *auf*, and *himil*, *der himmel*, gothic *himins*; so *o\varphi\alpha\omega\sigma*; $\ddot{\nu}\pi\varrho\theta\varrho\sigma$. — *paum*, *baum*. — *pereg*, *berg*. — *sunnâ*, *die sonne*; gothic *sunnô*. — *sein*, 4. pers. sing. praet. from *scinan*, *scheinen*. — *liulta* for *liulitia*, from *liulthan*, *leuchten*. — *mâreosô*; *mâreo* is the gen. pl. of *mâri*, *das meer*; latin *mare*. — *enteô* *ni uenteô*; gen. pl. governed by *niuuht*; *enti* expresses the extreme points in space, the beginning and end; *uuenti* the outline or boundary. — *miltisto*, the superlative of *milti*, *milde*. — *manakê*, *manche*. — *cootlîh*, *guot-lich*, *goodly*, *glorious*. — *mit inan*; *mit* here has an accusative, but more commonly a dative. — *gauuorahtôs*, 2. pers. sing. praet. from *uuurchan*, gothic *va\urkjan*, *wirken*, to work, to make. — *in diuô gauâdâ*; observe this use of *in* with the accusative. — *reht*, *recht*, *right*. — *galaupa*, *glaube*. — *spâhida*, acc. sing. from *spâhi*, *spaehe*, *klug*. — *tiuflun*, for *tiufalun*, from *tiufal*, *teufel*. — *are*, *das arge*. — *piuuisan*, *beweisen*, *abweisen*. — *uilleo wille*.

H. MUSPELLI.

his day may come, that he shall die.

2.	Uuanta sâr sô sih diu sêla enti si den lîbhamun lîkhan sô quimit ein heri daz andar fona pehhe:	in den sind arhevit, lâzzit, fona lîmilzungalon, dâr pâgant siu umpi.
3.	Sorgèn mac diu sêla za uuederemo herje uuanta ipu sia daz satanazses daz, leitit sia sâr	unzi diu suona argêt, si gihalôt uuerdê, kisindi kiuuinnit, dâr iru leid uuirdit;
4.	In fûir enti [in] finstri: upi sia avar kihalônt diê, enti si derô engilô diê pringent s[ia] sâr	dazî ist reht[o] virinlîh ding, diê dâr fona lîmile quemant, eigan uuirdit; ûf in himilô rîbhi.
5.	Dârî ist lîp âno tôd selida âno sorg[ûn]; denne der man in par[adi]sû hûs in lîmile ,	lîoht âno finstri, [dâr] nist nêo man siuh: pû kiuuinnit
6.	Pidiû ist d[urft] mihhil · · · · · daz, in es daz er kotes uuillun	dâr quimit imo kîlfa kinuok allerô mannô uuelîhhemo · · · · · sîn muot kispanè, kerno tuo,
7.	Enti hella fûir pehhes pîna, heizzan lauc. sorgèn drâto	harto unîsè, dâr piutit der satanaz altist sô mac huckan za diû, der sich suntigan ueieiz,
8.	Uuê demo in vinstri seal prinnan in pehhe; daz der man harêt ze gote, uuânit sih kinâdâ	sinô virinâ stuen, daz ist rehto paluuic dink, enti imo kîlfa ni quimit, diu [uuênaga sêla].
9.	Ni ist in kizuctin uuanta biar in uuerolti sô denne der mahtîgo khunine dara seal queman	lîmiliskin gote, after ni uuerkôta; daz mahal kipannit, chunnô kilihhaç;
10.	Denne ni kitar parnô nohhein ni allerô mannô uuelîh dâr seal er vora demo rîbhe pî daz, er in uuerolti	den pau surisizzan, ze demo mahale seuli. az, rahlu stantan kiauerkôt hapêt.
11.	Daz, hîrtih rahhôu daz, seuli der antichristo der uuarch ist kiuuâfanit denne uuirdit untar in	dia uueroltrehtuûson, mit Eliase pâgan. · · · · · uûk arhapan.

2. For as soon as the soul raises herself on the way,
and leaves the body lying,
then comes one host from the stars,
the other from hell; they fight for her.
3. Anxious may be the soul until the judgment goes forth,
to which army she shall be taken,
for if the retinue of Satan wins her
that leads her quickly, where sorrow will be to her,
4. Into fire and into darkness: that is a right fearful thing,
but if they take her, who come from heaven,
and if she becomes the property of the angels,
they quickly carry her up into the kingdom of heaven.
5. There is life without death, light without darkness,
dwelling without care; there is no man sick;
if man in paradise wins a dwelling,
a house in heaven, — then comes to him help enough.
6. Therefore there is great need to every one of all mankind,
.
. that his mind persuade him to this,
that he readily do the will of God,
7. And strongly avoid hell-fire,
the pains of pitch; where the old Satan offers
hot flame. So may he think thereon,
quickly take care, who knows himself to sin.
8. Woe to him who in darkness shall expiate his crimes,
burn in the pitch; that is a very evil thing,
that man shall cry to God, and help comes not to him;
the wretched soul deludes itself with (the hope of) mercy.
9. She is not in the memory of the heavenly God,
since here in the world she did not work accordingly;
when then the mighty king announces the judgment,
that thither shall come every race;
10. Then dares not one of the children (of men) neglect the summons,
that every man should not (come) to the judgment.
there shall he stand before the kingdom (king) to give account,
for what he in the world has worked.
11. This I heard say the very wise men of the world,
that the antichrist shall fight with Elias.
the evil one is armed
then will commence between them the fight.

12. The combatants are so mighty; the cause is so great.
Elias fights for eternal life,
he desires to establish the kingdom for the righteous:
therefore will aid him He who rules in heaven.
13. The antichrist stands by the old fiend,
stands by Satan who shall overwhelm him:
therefore shall he on the field of battle fall wounded
and in this pass (this time) be without victory.
14. Yet is it the opinion of many men of God
that Elias in the strife shall be injured
•
•
15. As soon as the blood of Elias drops on the earth,
then burn the hills; no tree remains standing,
not one on the earth; rivers dry up;
the sea wastes away; heaven is consumed in flame.
16. The moon falls, the surface of the earth burns:
not a single stone remains standing on the earth:
then comes the day of retribution into the land,
comes with fire to seek out mankind.
17. Then one relative may not help another before the fire:
when the broad shower (of fire) burns up every thing,
and fire and air purify it all.
where is then the landmark, for which man ever contended
with his relatives?
18. The landmark is burned up; the soul stands laden
she knows not with what she may atone: she is straightway
carried to judgment.
therefore is it for man so good, when he comes to the judgment,
that he should (here) decide every cause rightly.
19. Then need he not be troubled, when he comes to the judgment.
Wretched man knows not, what sentence he has,
if with bribes he perverts the right,
that the devil stands by concealed.
20. He has in account every thing
that man of evil has done,
that he may say it all when he comes to the judgment.
no man therefore should
21.
•
•
. . . not any man receive bribes.

22. Sô daz *himilisca horn* *ki/lûftt uirdit,*
 enti sih der [suonâri] *in den sind arhevit:*
 denne *hevit sih mit imo* *herjô meista,*
 daz ist allaz sô *pald,* *daz imo nioman kipâgan ni mak.*

23. Denne verit er [ze deru] *mahalsteti* dern dâr *kimarchôt* ist.
 dâr *uirdit d[iu suona]* *dia man dâr io sagêta.*
 denne varant *engilâ* *uper [diô] marhâ,*
uuechant deotâ *uâissant ze dinge.*

24. Denne [scal] *mannô gilh* [fo]na deru *moltu arstêñ,*
lôssan sih ar derô lê[uuô] *vazzôñ: scal imo avar sîn lîp*
 piqueman,
 daz er sîn *re[ht] allaz* *kirahhôñ muozzî,*
 enti imo after sînêñ tâtin *ar[teilit uu]erdê.*

25. Denne der *gisizzit,* *der dâr suonnan scal*
 [enti] *arteillan scal* *tôtêñ enti quekkhêñ:*
 denne stêt da[r um]pi *engilô menigî,*
guaterô gomôñô *gart*

26. [Dar]a quimit ze deru *rihtungu* sô *vilo diâ dâ[r . . . a]rstêñ,*
 sô dâr *mannô nobhein* *uuiht pimâdan ni mak.*
 [dâr sea]l denne *hant sprehan, houpit sagèn,*
 aller[ô lî]dô *uelih* *unzi in den luzîgun vinger,*

27. Uuaz er untar *desèn mannum* *mordes kifrumita.*
 dar ni ist eô sô *list[ic man],* der dâr *iouuht arlîugan megi,*
 daz er *kita[rnan me]gi* *tâtô debheima,*
 niç al *fora demo khunin[ge]* *kikhundit] uuerdê:*

28. *Uzzan* er iz mit *alamusanu* fu
 enti mit *fastûn* diô *virinâ kipuaç[ta]*
 denne der *kipuazzit hapêt,*
 denner ze deru

29. [Uuir]dit denne *furi kitragan* das *frôñô ch[rûci].*
 dâr der *hêligo christ* ana *arkangan uu[ard].*
 denne *augit er]* diô *mâsun* diô er in deru *m[enniskî intsiang].*
 dia er *duruh deses mancunnes*

N O T E S.

Muspilli. This word which Schmeller has adopted as the title of the poem occurs in the seventeenth stanza, and signifies fire; but there is much difference of opinion respecting its etymology. According to the Scandinavian mythology there are nine distinct worlds; of which the southern is the world of fire, called in the later Edda *Muspelheimr*. In the low-german poem "*Hêljand*" the word is written *mud-spelli, nut-spelli; mud nut,* according to Grimm, means wood or tree; *spelli* or *spilli* may be derived from *spildan*, to consume; since *Id* before a vowel has a tendency

22. When the heavenly trumpet is sounded
and the avenger arises on his path,
then rises with him the most mighty army,
which is all so bold, that none can withstand it.
23. Then goes he to the place of judgment which is marked out:
there is issued the judgment, of which has always been told,
then go the angels over the boundaries
wake the nations, send them to judgment.
24. Then shall every man rise up from the dust,
free himself from the burden of the mound: his body shall
come again to him,
that he may give of all a right account,
and that it may be awarded to him according to his deeds.
25. When He is sitting, who shall judge
and shall award to the dead and the quick,
then stands around him a host of angels,
of good men (a great company).
26. There come to the judgment so many who rise;
so there no man can conceal any thing;
there shall then the hand speak, the head say,
of all the limbs each, unto the little finger,
27. What among these men it has wrought of evil.
there is no man ever so cunning, who can lie in any thing,
that he could conceal any one of his deeds,
that it be not all proclaimed before the king.
28. Except he with alms
and with fastings has expiated his crimes.
for (he need not fear) who has expiated.
when he to the (judgment comes).
29. Then is carried forth the sacred cross,
on which the holy Christ was hanged.
then shews he the wounds which in his human nature he received,
which (for love) of mankind

to become H. and in fact we have the same word in Anglo-Saxon in the form *spillan*. The whole word would then be a peculiarly appropriate designation of fire, the destroyer or consumer of wood. Grimm's Mythol. 467. and Beilhack's *Denkmäler des dentschen Volkes*, p. 73.

1. *touujan*; in Gothic *daujan*, which is however transitive, to kill.
2. *libhamun, leichnam*; from *lh*, *leiche*, Gothic *leik*, the body: and *hamo* from the Gothic *hamon, gahamon*, to clothe. *lh-hamo* is therefore the bodily clothing of the soul or perhaps originally the exterior co-

vering of the body, the skin. From the same root *ham* come also *himins*, *der himmel*: *hemede*, *hemde*, *hemd*; the *camisia* of the romancers, the French *chemise*, and Italian *camicia*.

himilzungalon; the stars; literally the tongues of heaven: “there is no “speech or language, but their voices are heard among them.”

peh, pech; a natural figure for the regions of everlasting torment.

dàr-umpi, darum; one word separated by the intervening *pågant siu*.

3. *suona, versöhnung*, judgment; hence *suonntag, sonntag*, the day of judgment, the Lord's day. — *kisindi, gesinde*.
4. *kihàlont*, from *halòn, holen, rufen*; “Saul made havoc of the church, “entering into every house, and *haling* men and women, committed “them to prison.” Acts VIII, 3.
7. *uuisè*, the same word occurs in the Wessobrunner prayer as *pi-uuisan*, *laue, lohe*, from *liuhan, lauh, lauhans*; from the same root are derived the Gothic *liuhath*, and the latin *lux*.
8. *uuànit sih*; *sih* *biuuanjan* with Gen. to deceive oneself with, to entertain a vain hope of a thing.
9. *kipannit*; *bannan, kipannan, ankünden*, to proclaim *banns*.
10. *ribhe*; the kingdom for the king occurs frequently in the poem *Héljand*.
11. *uenerolt-rebt-uison*; the very (right) wise men of the world. *uiaarch*; the evil one; in the *Héljand*, *uuarag*; in Anglo-Saxon *verg* or *verh*; English, *wretch*. In Icelandish *vagr* is a reckless man and also a wolf. Horne Tooke, who had a very imperfect knowledge of the Germanic languages, makes *wretch* the past participle of the gothic *vrikan*, in early-german *rêchau, rächen*, to take vengeance; whereas it comes from *vaurkjan* or *fravaurkjan*, in early-german *verwurchen*, *würgen, erwürgen*, to worry, to destroy. The “destroyer” is evidently a much more appropriate appellation either for the enemy of mankind, or for a wolf, than “the avenger.” Diversions of Purley p. 516
12. *khenfun, kämpfer*. — *kôsa*, latin *causa*.
14. *gotmannô*; men of God, divines, schoolmen.
15. *muor* occurs only in this place; latin, mare?

KRIST; *das älteste, von Otfried verfasste, hochdeutsche Gedicht.*
Buch I. cap. 1.

Cur scriptor hunc librum theotissee dictaverit.

Ziu seulun frákon, so ih quád	zi thiú éinen uuesan úngimah,
thie liutes uníht ni duáltum	thie unir hiar óba zaltun?
Sie sint so sáma kuani	sélb so thie románi;
ni thárf man thaz, ouh rédinon,	thaz, kríachí in thes giuúidarón.
Si éigun in zi núzzi	so sámalicho unízzi;
in félde joh in unálde	so sint sie sáma balde;

16. mittilagart; *orbis terrarum*. gart, Gothic gards, *garten*, an enclosed place. It has already been mentioned that according to the Scandinavian, and doubtless also the German mythology, there were nine distinct worlds; the centre one of these, called midhgardhr, was supposed to be the earth inhabited by mankind. As the Gothic midjungards, the Early-german mittingart, mittigart, mittilagart, the Early-saxon middilgard, and the Angle-saxon middangeard all convey the same idea, it is probable that this supposition was received throughout the whole German race. Müller's *Geschichte*, p. 163.

17. arfurpit, from arfurpan, to purge, purify; English furbish; from viur, fire, as purus, purgare from *πύρη*.

19. urteil, *urtheil*; Schmeller reads uehsl, *wechsel*, reward. miatōn from miatā, *micthe*, bribe. — marrit from marrjan, English to mar.

20. Schmeller supplies in the second line ēr enti sid, sooner and later; Müller suggests in firihin, among men. upiles, *des übels*; the genitive after dasz.

22. pald, English bold.

23. deota, *Volk*: Gothic thiuda, whence thiudans, king, and thindinassus (in the Lord's prayer), kingdom.

24. molta, English mould; earth, or dust.

25. quekkhēu, from quekkh; English quick or living; German keek. gomōnō, from gomo, Latin homo. Schmeller supplies in the last line "girusti so nihil."

26. houpit, *haupt*; Gothic háubith; Early-saxon, hōbid; Anglo-saxon, heafed; Engl., head; the part heaved or raised up. luzigun from luzīg, English little; in the modern Plattdeutsch of Holstein, lütj, lütje: min lütj kindjen, my little child.

27. mord is here used for any crime.

28. kipuaszta, from puaszen, büeszen, büßen, derived from buosze, baosz, besserung.

29. frōnō, from frō, Lord; Gothic, frauja; whence also is derived frau. frōna is everything belonging to the Lord, and is still in use in composition with many words: frohdienst, frohleichtnam, frohnaltar

CHRIST.

Book I. Chapter 1.

Reasons for writing this book in the German language.

Why should the Franks (Germans), as I said, be for this alone unfit,

as none of the nations have denied, which we have reckoned above?

They are quite as brave, even as the Romans; nor may one also say this, that the Greeks rival them therein.

They have for their use just the same skill; in the field and in the wood they are equally bold;

Ríchiduam ginúagi,
zi uuáfane snelle
Si búent mit gizúgon,
in gúatemo lánte:
Iz ist filu feizít,
mit mánagfalten éhtin:
Zi nüzze grébit man ouh thár
joh bi thía meina
Ouh thára zua fúagi
joh lésent thar in lánte
Sie sint fásmuate
zi mánageru názzi:
Sie sint filu redje
ni gidúrrun sies bigínnan:
Líut sib in nintfúarit
ni sie bíro gúati
Joh ménnisgon álle,
ih uueiz iz gótt uuorabta,)
Nist líut thaz es bigínnne,
in éigun sie iz firméinit,
Sie lértun sie iz mit suérton,
mit spérón filu nuássso:

Gidán ist es nu rédina
ouh góte thiononte alle
Nu uuill ih seriban unser héil,
so uuir nu biar bigúnnan.
Thaz sié ni uesen éino
ni man in iro gizungi
Joh er ouh iro uuorto
ther si zímo holota,
Ist ther in iro lante
in ánder gizúngi
Hiar hor er io zi gúate
daz nuír imo biar gisúngun
Nu fréuuuen sih es álle,
joh so uuér si hold in múaate

Thaz uuir Kríste sungun
joh uuír ouh thaz gilébetum

joh sint ouh filu kuaní:
so sint thie thégana alle.
joh uuarun io thes giuón,
bi thíu sint sie únscante.
hárto ist iz giuéizit
níst iz bi unsen fréhtin.
ér intí kúphar
í sine steina.
sílabar ginúagi.
góld in iro sante.
zi mánagemo guate
thaz dúent in iro uuizzi.
sih fíanton zirretinne.
sie éigun se ubaruúnnan.
thaz iro lánt ruarit,
in thíonon io zi noti.
(ther sé iz ni untarfálle
al éigun se iro forahta.
thaz uuidar ín ringe:
mit uuáfanon gizéinit.
náles mit then uuorton;
bi thiu fórabten sie se nöh so.

thaz sie sint gúate thegata.
joh uuísdumes folle.
evangéljono deil,
in frénkisga zungun;
thes selben ádeilo,
Kristes lób sungi;
gilóbot uerde hárto,
zi gilóubon sinen ládota.
iz álles uuio nintstánte,
fírméman iz ni kúnni:
uuaz gótt imo gebíete,
in frénkisga zúngun.
so uuer so uuóla uuolle
fránkono thíote:

in únsara zungun,
in frénkisgon nan lóbotum.

Riches (have they) enough, and they are very daring:
to (seize their) arms swift are all the warriors.

They live with store of goods, and were ever used thereto.
in a good land; therefore are they highly esteemed.

It is very fruitful; this is abundantly proved
with manyfold fruits: not is it so by our merits.

For use also they there dig brass and copper
and, as I think, crystal.

Also thereto add silver enough;
and they gather in the country gold in their sand.

They are of strong courage to manifold good,
to much benefit; that does for them their knowledge.

They are very quick to rescue themselves from enemies:
they dare not begin it; they have conquered them.

A nation does not escape them that touches their land,
that they do not, owing to their bravery, serve them from compulsion.

And all men, (that the sea interposing do not hinder it,
that, I know, God hath wrought) all have fear of them.

There is no nation that would begin to contend against them:
they have rendered them averse from it, have shewn them with arms.

They have taught it to them with swords, not with words;
with very sharp spears; therefore may they yet thus fear.

* * *

This has now been said that they are great heroes (good swords)
and all serving God, and full of wisdom.

Now will I describe our salvation, portions of the gospels.
as we now here begin, in the frankish tongue.

That they be not alone without a share in the same,
that no man in their tongue sing the praise of Christ.

That He by their words also be praised very much,
who called them to Himself, invited them to His faith.

Is there one in this land who in other wise does not comprehend it,
in other tongues cannot understand it:

Here let him ever hear to the good which God has offered him,
which we here have sung to him in frankish tongue.

Now rejoice at this all, whosoever would well,
and whosoever is favourably disposed in his mind to the people of
the Franks:

That we have sung Christ in our language,
and that we have lived to see this, and in frankish tongue have
praised Him.

N O T E S.

The letters printed in Italics suffer elision; it will be seen that this license is sometimes taken with the commencing vowel of a word.
 dñaltum, from tuellen, denegare. — kuani, English keen.
 samahlih, latin similis. — unizzi, *witz, geschicklichkeit*; English wit; from the Gothic *vitan*. The various derivatives from the Sanscrit root “vid” present a remarkable proof of the affinity existing between the different languages of the Indo-Germanic race. Take for instance

Sanscrit	Gothic.	(German,.)	Greek.
vēda	vait	(<i>weiss</i>)	οἶδε
vett'a	vaist	(<i>weisst</i>)	οἶσθε
vēda	vait	(<i>weiss</i>)	οἶδε
vidima	vitum	(<i>wissen</i>)	ἰδεῖν
vida	vituth	(<i>wisset</i>)	ἰστε
vidus	vitnm	(<i>wissen</i>)	ἰστε

Observe especially through all the languages the application of the law called in Sanscrit *Guna*, and in German *Umlaut*, according to which the radical *i* becomes a diphthong in the singular, and is restored in the plural. This law preserves its influence even in languages of romanic origin, as: tiens, tiens, tient, tenons, tenez, tiennent; where the 3. pers. plur. in perfect accordance with the law, follows the analogy of the singular because the *e* in the final syllable is mute. Vide Bopp's *sprachvergleichende Kritiken*, p. 13.

uuâfan, *waffe*, Gothic *vēpn*. — thegan is originally a male child (in the translation of Tatian's *Hermony* occurs *degankind*); hence like the corresponding Greek word *τέρων*, and the Latin *puer*, it came to signify a servant, attendant, warrior, and afterwards *degen*, a sword.

gizing, *zeug, einrichtung*.

ísine steina, ice stone, crystal,

fúagi, *füge*.

fâstmuat, *fest gemüthet, muthvoll*. muot, minat, the principle of life, the powers of sensation, and thought, and will, Greek *ψυχη*, is one of those words, for which our language furnishes no corresponding term. Our Anglo-saxon forefathers used *mod*, and a glance at the numerous forms in which it was in use, will shew how rich their language was, and how much, in this respect, it lost by the introduction of the romanic element, which very rarely ventures upon derivatives and compound words, and for the most part succeeded in ejecting these from the English language, even where it allowed the roots to remain in use. (Behnisch über das Verhältniss der deutschen und romanischen Elemente &c.) Thus from *mod*, mood, were derived:

Buch 1. cap. 12.

Pastores erant in regione eadem.

Tho wârun thar in lante
 thes fêhes datun unárta hírtâ haltente:
 huidar fiánta.

Verbs,	<i>modian</i>	to be brave	Substantives, <i>modgethanc</i> , resolution.
	<i>modigan</i>	determined,	<i>modgethoht</i> , power of thought.
	<i>modgian</i>	angry.	<i>modgewinne</i> , sorrow.
Adjectives,	<i>modig</i> , moody, proud.		<i>modhete</i> , anger, hate.
	<i>modful</i> , brave, excited,		<i>modleaste</i> , cowardice.
	<i>modga</i> , lofty.		<i>mednesse</i> , pride.
	<i>modhwata</i> , eager		<i>modignesse</i> , moodiness, anger.
	<i>modlic</i> , magnanimous.		<i>modsefa</i> , discernment.
	<i>modleas</i> , cowardly.		<i>modssorg</i> , care.
	<i>modstathol</i> , determined.		<i>modseocnesse</i> , weakness of mind.
	<i>modthwaer</i> , patient.		<i>modstatholnysse</i> , determination.
Adverb,	<i>modglice</i> , moodily.		<i>modsumnesse</i> , agreement.
			<i>modthwaernesse</i> , patience.

Our language however, although it has lost much by thus becoming assimilated to the French, is still in this respect superior to it and even approaches the German. We have only to attempt the translation of any passage of the loftier poetry of England or Germany into French or Italian, to be convinced of the difficulty if not impossibility of rendering the expressive compound words, in which the Germanic languages abound, in those of romanic origin. In any passage from Thomson's Seasons, how easily are such expressions as "worldreviving sun," "allsurrounding heaven," "wideimperial Rome," "secretworking hand of nature," rendered by the german "welterquickend sonnenlicht", "der allumgränzende himmel", "das weltbcherrschende Rom", "die geheimschaffende hand der natur." How impossible is it on the contrary to express the meaning in French without making use of insipid circumlocutions. One or two writers, such as Ronsard, and more recently Montagne, made an attempt to supply this defect; but such expressions as "sommel charmesouci," "vent classene," "l'abeille sucefleur," were manifestly opposed to the genius of the language and the taste of the nation, and found as little favor as do the endeavours of a writer of the present day to introduce a mass of pindaric compounds, common enough in German, into the English language, the principles of which are too firmly established to admit of such a sudden innovation.

zirrettinne, for *zi-irrettinne*. — *nintfuarit* for *ni-intfuarit*.

io, eò, Gothic *aiv*; *je, immer*.

gidan, gethan, from *tuon*. — *redina, rede*.

adcilo, untheilhaft.

iro nuorto; genitive, signifying "through their words."

állés uuió, alio modo.

thiote, from *thiot, volk*. — *gilehetun, erlebten*. — *nan* for *inan*.

Book I. Chapter 12.

There were in the same country shepherds.

There were in that land shepherds keeping (their sheep);
they did keep guard over their flocks against enemies.

*Zi in quam bóto scóni
joh uuúrtun sie inliúhte
Fórahten sie in tho gahum
joh hintarquámun hárto
Spráh ther gotes bóto sár:*

*iu scál sin fon góte heil
Ih scál iu sagen imbót
ouh nist ther er gihorti
Thes uuirdit uuórolt sinu
joh al giscáft, thi in uuórolti
Niuii bóran habet thiz lánt
theist drúhtin krist gúater
In Béthleem, thine kúninga
fon in uuard ouh gibóran iu
Ságen ih uh, gúate man,
zéchan ouh gizámi
Zi theru búrgi faret hínana:
kínd niuui bóranaz,
Tho quám, unz er zin tho sprah,
hímilisgu ménigi
“In hímilriches hóhi
si in érdú frida ouh állen,*

*éngil scinénti;
fon hímilisgen líohte.
so sínan anasáhun;
thes gótes boten uuórto.
“ih scál iu sagen uuúntar:
náles fórahta niheiu.
gibot der hímilisgo got.
so frónisg arúnti.
zi éuuidon blídu,
thésa erdun ist ouh dreténti.
then hímilisgon héilant,
for júngeru múater,
thie wárur alle thanana.
sin múater magad scónu.
uuiio ir nan seulut findan.
thuruh thaz seltsáni.
ir findet, so ih iu ságeta.
in kípphun gilégitaz;”
éngilo hériscaf
sús alle síngenti:
si góte gúallichi,
thié sol sin gúates uuullen.”*

Mystice.

*Sie kúndtun uns thia frúma frua joh lértun ouh thar sang zúa;
in hérzen hugi thu inne,
Ni laz thir innan thina brúst
thaz er fou thir nístríche
Uuir scúlan uaben thaz ság,
nuanta éngila uns zi bílide
Bíscof, ther sih uuáchorot
ther ist ouh uuírdig scónes
Thie éngila zi hímile
in gisiht fróno,*

*waz thaz uers síngé.
árges uuullen gilúst,
then frídu in himírlíche.
theist scóni gotes antfaug.
bráhtun iz fon hímile.
ubar krístinaz thíot,
éngilo gísiunes.
flúgun singante,
thar zámun se scóno.*

N O T E S.

fehes, *vieh*, cattle; from *véch*, feeb, variegated; so *ποιζίλος*, peucus. *bóto bote*. — *hintarqueman*, to be terrified; literally, to start back. *náles forahta niheiu*, *gar nicht fürcht keiner*, i. e. *keiner habe fürcht*. *arúnti*; a message; Anglo-saxon *aerend*; Norwegian *cyrindi*; from the Gothic *airus*, a messenger, or ambassador, and *airinon*, to carry a message. It is

To them came bright messengers, shining angels:
and they were illuminated by heavenly light.

They immediately feared, as soon as they beheld them,
and were terrified greatly at the words of the messengers of God:

The messenger of God quickly spake: „I am to proclaim to you
a wonder;
salvation shall be to you from God: let none of you be afraid.

I am to proclaim to you a message, the heavenly God has commanded,
and there is no one has ever heard so glorious a message.

Mankind to eternity will be glad thereof,
and every creature that in all time lives and moves upon the earth.

This land has newly borne the heavenly Saviour,
which is the gracious Lord Christ, from a virgin mother,

In Bethlehem. Thy kings, they were all thence;
from them was also born to you his mother, a pure virgin.

I tell you, good men, how ye shall find him;
and (give you) a fitting sign concerning this miracle.

Go to that town; ye will find, as I told you,
the Child newly born, laid in the manger.

There came while he thus spake to them, a host of angels
a heavenly company, all singing thus:

„In the heights of heaven be glory to God;
and in earth be peace unto all, who may be men of good will.”

Mystice.

They early proclaimed to us the good Lord, and taught us also
a lesson;

do thou ponder in thy heart, what that verse teaches.

Let not the lust of an evil desire dwell in thy breast,
that it may not deprive thee of peace in the kingdom of heaven.

We are to practise that lesson, which we have received from the
Holy God,

since angels, as a pattern for us, brought it from heaven.

The bishop, who is a watchman over the Christian people.
he is also worthy to see the bright vision of angels.

The angels flew singing up to heaven,
in the sight of all; there appeared they so beautiful.

possible that the word *Aurinia*, which in Tacitus, Germ. 8, is the name of
a woman, who was doubtless, as a prophetess, looked upon as a messenger
of the Gods, is connected with the same root, and designates not the individual,
but the order to which she belonged. In like manner that of
Veleda, which occurs in the same passage, has been derived from the

Welsh verb *gweled*, to see. This derivation acquires a much greater degree of probability, when we remember the connection which undoubtedly existed between the religious system of Germany and that of the Celtic tribes.

in *nuorolti*; see the note on *nuorolt*, below p. 30.

giseaft, *geschöpf*, from *seafan* to create. — *blidu*, Engl. blithe.

thinné kuningà; addressed to the nation.

gizámi, from the verb *zemen*, Gothic *timan*, *gatiman*, Greek *δέμω*, convenire, deeere.

With regard to the Song of the Angels it may be interesting to observe, that not only the Anglo-saxon, which was made from the old Latin, but also

Buch I. cap. 17.

De stellà et adventu magorum.

Tho quaman óstana in thaz laut, thie érkantun súnnun fart,

stérrono girísti :

Si éiscotun thes kíndes

Joh kúndtun ouh tho mari

Uuarun frágénti

joh bátuu io zi nótí

Si zaltun séltsaní

uuántar filu hébigaz:

Thaz io fon mágad burtí

inti ouh zéichan sin scónaz,

Ságetun thaz sie gahun

joh dátum filu móri

„Uuir sáhun sinan stérron,

joh quámnun thaz uuir bétotín,

Ostar filu férro

ist íaman' biar in lánte

Gistirri záltun mir io :

bi thiú bíron uuir nu giéinot

So scríbun uns in lánte

thaz ír uns ouh gizéllet

So thísu uuort tho gáhun

híntarquam er hárto

Joh mánniliches hóubít

gihórtun úngerno

thaz uuárun iro lísti.

sar io thés sindes,

thaz er ther kúning uuari.

uuar er gibóran uuurtí,

man in iz, zéigoti.

joh zéichan filu uuáhi,

uuanta er ni hórtá man thaz,

man gibóran uurtí;

in himile so seínaz,

stérron einan sáhun,

thaz er sín uuari.

thoh uuir thera búrgi irron:

gináda sino thígitin.

so seín uns ouh ther stérro:

es íamuht thoh firstánté?

ni sáhun uuir nan ér io.

er niuuau kúning zeinot.

man in unórlti alte.

uuió iz, iuuao buah singet."

then kúning anaquámun,

thero sélbero uuorto.

uuárd es thar gidrúabit:

thaz uuir nu niazen géron.

the Gothic version, which was translated from the original Greek, interpret the words in the same sense as Otfried. The Gothic runs thus: "Vulthus in hauliistgau Gotha: gah ana airthai gavairthi in mannam godis vilgins." *Ulfilas Gothiche Bibel-übersetzung; Edid. J. C. Zahn.* The Anglo-saxon version is as follows: "Gede sy wuldor on heahnesse, and on eorthan sybb mannum godes willan." nirstriche for ni-erstriche.

theist is a contraction for thasz ist.

antfang, from antfahan, *empfangen.*

in gisicht frōno, in *öffentlichen gesicht;* i. e. *vor aller augen.*

thār zāmun se scōno. *da ziemten sie sich so schön;* i. e. *da erschienen sie so schön.*

Book I. Chapter 17.

There came wise men from the east.

There came men from the east into the land, who knew the path
of the sun;

the arrangement of the stars: such was their skill.

They enquired for the child and for the road.

and made it also known that he was the king.

They asked where he was born,
and earnestly begged that it might be shewn to them.

They related a strange and very beautiful sign,
a wonder portentous; since no man ever heard this.

That of a virgin a man was born;
and also his bright sign shining in heaven.

They told that they quickly saw a star
and they made it known that it was His.

"We saw His star though we were ignorant of the town:
and we came that we might worship and implore His favor.

Afar off in the east shone the star also to us:
is there any one in this land, who can however in any way understand it?

The stars we always reckoned; never before saw we this one;
therefore are we now agreed that it points out a new king.

So they write in our country from old generations,
as ye also tell us, that your scripture relates it."

As soon as these words reached the king
he was very much terrified at the same words.

And every man's head was thereat troubled:
they heard unwillingly, what we now gladly enjoy.

Thie búacharə ouh tho tháre
 sie uuas er frágenti
 Er sprah zen éuuarton
 gab ármer joh ther rícho
 Thie burg nántun sie sár,
 mit uuórton then ér thie áltun
 So er giuuso thar bifand
 tháht er sar in féstí;
 Zi ímo er ouh tho lágota
 mit ín gistiuant er thíngon
 Thia zit éiseota er fon ín
 bat sie iz, ouh birúalting,
 "Gidúet mih," quad er, "ánaauart bi thes stérreu fart;
 so fáret eisecot tháre
 Sin éiseot io gilicho
 slíumo duet ouh thánne
 Ih uuíllu faran héton nan:
 thaž ih thar zúa githinge
 Lóug ther uuénego mán:
 er uuólta nan irthuésben
 Thaž ímbot sie gihórtun,
 yrseciu in sar tho férro
 Sie blídtun sih es gáhun
 joh filu fráualicho
 Leít er sie tho scóno
 mit sínaru ferti
 Thaž hús sie tho gisáhun
 thar uuas ther sún guater
 Fíalun sie tho frámu hald:
 thaž kínd sie thar tho bétotun,
 Indátun sie tho tháre
 réhtes sie githáhtun
 Myrrun inti uuirouh
 géba filu mára:
 Ih ságen thir thaž in uuára:
 thiz uuás sus gibari
 Kúndtun sie uns thánne,
 gilóuba in giríhti
 Thaž er úrmari
 ouh kúning in gibúrti,
 gisamanota er sare;
 uuár Krist giboran uuurti,
 sélbén thesen uuórton:
 ántuuurti gilicho.
 in féstiz, datun álauuar
 fórasagon záltun,
 uuár drúhtin Krist gibórau uuard,
 michilo únkusti.
 thie uuísun man thih ságeta;
 joh filu hálingon,
 so ther stérro giuon uuas qué-
 man zin;
 bi thaž selba kínd irsúabtin,
 bi thaž kínd sáre
 joh filu giuáralicho;
 iz mir zi uuízanne,
 so ríat mir filu mánag man;
 joh imo ouh géba bringe."
 er uuánkota thar filu frám;
 joh uns thia frúma irlesgen,
 joh iro ferti iltun,
 ther séltsono sterro.
 sár sie nan gisáhun
 sin uuártetun gilicho.
 thar uuas thaž kínd frono;
 uuas er iz zéigonti.
 joh sar tharə ín quamun,
 mit sínaru muater.
 thes guates uuárun sie báld;
 joh búldi sino thígism.
 thaž iro dréso sare.
 thaž simo géba brahtun:
 joh gold scínantaz ouh,
 sie suahtun sine uuára.
 sie móhtuu bringan méra:
 theiz géistlichaz uuári.
 so uuir firnémen alle
 in theru uuúntarlichun gísti:
 uns éuuarto uuari
 joh bunsib dót uuarti.

The scribes also he there assembled forthwith;
them he asked where Christ was born.

He spake to the priests these same words;
rich and poor gave the same answer.

They named that town; they made it very certain
with words which long ago the old prophets foretold.

When he had discovered with certainty, where the Lord Christ
was born,

he immediately resolved upon a great deed of horror.

He invited to himself the wise men whom I have mentioned
with them he began to speak many things secretly.

He asked of them the time when the star had first come to them;

and he bade them observe it until they found the child.

“Be attentive,” said he, “unto the path of the star:
so go and enquire there forthwith for the child.

Ask for him in the same manner, and very carefully,
and then at once make it known to me.

I will go and worship; thus many have strongly advised me,
that I may apply myself to this, and bring him also gifts.”

The wretched man lied: he had very different thoughts;
he desired to make away with Him, and to destroy our Lord.

They obeyed the command, and hastened on their way
the strange star shone to them afar off.

They rejoiced thereat as soon as they saw it,
and very joyfully waited upon it together.

It led them beautifully thither where the holy child was;
by its path which it shewed them.

They saw the house and immediately entered into it;
there was the gracious child with his mother.

They fell down before him; they were confident of good;
they worshipped there the child and implored his favor.

They opened forthwith there their treasure,
they thought it right that they should bring him gifts.

Myrrh and incense and glittering gold
many costly gifts: they sought his favor.

I tell you this in truth: they might bring more:
it was thus done, that it might be a spiritual token.

Then they preached to us that we all may hold
a constant faith, through their wonderful gifts.

That he was a highpriest unto us
and a king from his birth, and for us suffered death.

Sie nurtum sláfente	fon éngilon gimánote:
in dróumne sie in zélitun	then ueg sie fáran scoltun;
Thaz sie ouh thes ni tháhtin,	themo kúninge sih náhtin,
noh gikündtin thanne	thia frúma themo mánne.
Tho fúarun thie ginóza	ándara stráža
hárto ílente	zi éiginemo lánte.

N O T E S.

Girusti, *gerüst*, mechanismus. — list, wisdom; the German word *list* is now only used in the sense of cunning.

eiscón, Gothic aiviseón; English to ask.

hébig, weighty; literally raising up the other seale.

in unorelti; according to Grimm (Grammatik vol. III. p. 394) the original signification of this word, of which the simple word alt, forms a part, is "seculum," and not "mundus"; it is also found in the form unéralt; in old-saxon unorold; anglo-saxon veorold; old-norwegian véröld; Engl. world. thih; for thiū ih, *die ich*.

unánkota thar filu frám; literally he departed much therefrom.

dreso, french trésor; this word and some others had, even at this early period found their way from the Latin into the German language.

uníronh, or uníhróuh, *weihrauch*.

gift, English gift. In modern German this word bears only the sense of poison, a signification which probably has its origin in a euphemism. It is



They were in their sleep warned by angels;
in a dream they told them which way they should go:

That likewise they should not think to go near the king
nor then make known the good Lord to that man.

Then went the companions by another road,
making much haste, to their own land.

used in this sense in writings of the thirteenth century. *Lieder und Sprüche Herrn Walther von der Vogelweide.* Ed. Lachmann, p. 25. By the gift of incense was denoted the priesthood, by that of gold royalty, and by that of myrrh was signified death.

éwarto, a priest, literally a guardian of the laws. éwa, éwi, éa, è; Greek *εἰλότης*, latin ævum; anglo-saxon, æwe; icelandish, æfi; signifies first a generation, an age; hence a law that has been long in force, and is irrevocable; thus in the *Nibelungen-lied*, 32, 3: nach ritterlicher e'. Hence *ehe* obtained its present signification of marriage. The word éwarto points at the connection which in German Heathenism subsisted between the service of religion and the administration of justice. There is little doubt that the human sacrifices spoken of by Tacitus were generally the executions of criminals.

ginósz, *genosse, geführte; der mit geniesst; from nieszen.*

E r r a t a.

P. 6, l. 24; for deeify read deify.

P. 9, l. 16; for contain read contains.







